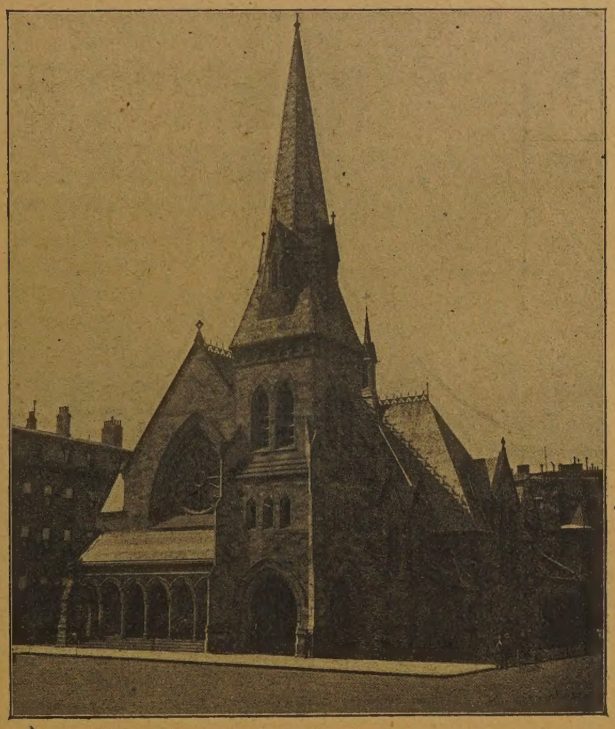
Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, MARCH 29, 1900. NUMBER 5



FIRST CHURCH OF BOSTON,
Where the Liberal Congress of Religion will meet April 28-29.

CONTENTS.

	PAGE.
NOTES	67
Ethical Basis of Trusts	68
The First Church of Boston—KATE GANNETT WELLS	69
GOOD POETRY—	
The Trosachs—W. WORDSWORTH	70
Ode—HENRY TIMROD	70
New England Thrift	70
WISCONSIN CONGRESS—GREEN BAY—	
The Spiritual Value of the New Theology—REV. W. M. FORKELL	70
Address—JENKINS LLOYD JONES.	72
Survival of the Best in Church Methods—REV. JUDSON TITSWORTH	74
THE STUDY TABLE—	
Notable things in March Magazines	77
The Song of Life—WILLIAM BRUNTON	77
THE HOME—	
Helps to High Living	
A Song of Hope	
An Irishman's Dilemma	77
A True Story	77
THE FIELD—	
Kalamazoo, Mich.—H. SIEWERT	78
New Protestantism, M. E. H.	78
Western Unitarian Sunday School Society—ALBERT SCHIEBLE	78

Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE LIBERAL CONGRESS OF RELIGION.

SIXTH GENERAL SESSION.

Boston, April 23-30, 1900.

GENERAL FEATURES.

The opening public session will be held Tuesday evening. Wednesday, Thursday and Friday two sessions will be held, beginning at 10 A. M. and 8 P. M., the afternoons and Saturday being left free for conferences, consultations, social intercourse and the study of Boston, its surroundings and institutions. Saturday evening there will be a reception at Cambridge. Sunday morning visiting ministers will speak in the local pulpits as they may be invited. Sunday evening a general meeting will be held in Cambridge; all the other sessions will be held with the First Church in Boston, corner of Marlborough and Berkeley streets.

PROGRAM.

The following outline program is furnished by the Local Program Committee as preliminary announcement. As will be seen there are many blanks to be supplied by the correspondence now pending, well under way. Further revision may be expected.

Tuesday Evening, April 24. ADDRESS OF WELCOME.

Response by Dr. H. W. Thomas, of Chicago: What the Congress Stands For.
Sermon, Rev. R. Heber Newton, of New York: "The Witness of Sacred Symbolism to the Oneness of Spiritual Religion."

Wednesday Morning. PHILOSOPHIC SESSION.

The Progress of Thought in this Half-Century, Prof. C. C. Everett, of Harvard University.
The Philosophic Basis of Theistic Faith; or, Humanity a Spiritual Organism.
The Curve of Social Progress. Prof. Edward Cummings, of Harvard University.

Wednesday Evening. SCIENTIFIC SESSION.

The Scientific Bequest of the Nineteenth to the Twentieth Century, Prof. A. E. Dolbear, Tuft's College.
The Spiritual Significance of Science, Professor N. S. Shaler, of Harvard University.

Thursday Morning, April 26. HISTORICAL AND COMPARATIVE.

Religious Ideas of the Hindus, Swami Abbedananda, India.
Comparative Study of Christianity and Hinduism, Rev. Bijin Chandra, Pals, of the Brahmo Somaj, Calcutta
Religious History in the Making, Rev. S. M. Crothers, D.D., of Cambridge, Mass.

Thursday Evening. SOCIAL SESSION.

Religion a Vital Factor in Industrial Problems, Mrs. Frederic Nathan, of New York.
The New Social Conscience.
Political Reform. Mayor Samuel M. Jones of Toledo.
The Gain of Institutional Work, Ch. Sprague Smith of New York.

Friday Morning, April 27. INSTITUTIONAL.

The Church and Social Unity, Charles B. Spahr of the *Outlook*, N. Y.
The Church the Unifier of the Community. In the Country. In the City.

Friday Evening. FRATERNAL AND INTERDENOMINATIONAL.

Our Positive Affirmations: What We Care For Most.
Pres. W. H. P. Faunce, D.D., Brown University, Providence R. I. Rev. S. A. Eliot, Boston. Rev. E. G. Hirsch, Ph.D., Chicago.

Saturday, April 28. BUSINESS SESSIONS, as may be needed.

Reception at Cambridge.

Sunday, April 29. In **Morning**, Local Churches occupied by Members of the Congress.
Evening. Meeting in First Congregational [Trinitarian] Church, Cambridge.

RAILROADS.

All railroads east and south of Chicago and St. Louis will carry delegates at one and one-third rate. In order to secure this a minimum of one hundred delegates must pay full fare to Boston, taking certificate of the same from the agent from whom they buy their ticket. This will entitle them to return ticket at one-third rate. Further announcement of hotel headquarters and rates will be made.

LOCAL COMMITTEE, LIBERAL CONGRESS OF RELIGIONS.

JANES, DR. LEWIS G. [Pres. F. R. A.], Cambridge, Mass., Chairman.
CARTER, REV. CHAS. FRANCIS [Congregational], Hancock Church, Lexington, Mass., Chairman Sub-Committee on Program,
BELLOWS, REV. RUSSELL N. [Unitarian], Boston.
CHENEY, MRS. EDNA DOW, [F. R. A.] Jamaica Plain, Mass.
CROTHERS, SAMUEL M., D.D. [Unitarian], First Church, Cambridge, Mass.
DOLE, REV. CHARLES F. [Unitarian], Jamaica Plain, Mass.
EELLS, JAMES [Unitarian], First Church, Boston.
EVANS, REV. DANIEL [Congregationalist], North Church, Cambridge, Mass.
FLEISCHER, RABBI CHARLES [Jewish], Temple Adath-Israel, Boston, Mass.
GOW, REV. JOHN R. [Baptist], Somerville, Mass.
GRAVES, REV. HENRY C., D. D. [Baptist], Assistant Pastor, Tremont Temple, Boston, Mass.
HALL, REV. FRANK O. [Universalist], Cambridge, Mass.
HAYNES, JOHN C. [F. R. A.], Boston, Mass.
HIGGINSON, COL. THOMAS WENTWORTH, LL. D. [F. R. A.] Cambridge, Mass.
HYDE, PRESIDENT W. D.W. [Congregationalist], Bowdoin College, Brunswick, Me.
LORIMER, REV. GEORGE C., D. D. [Baptist], Tremont Temple, Boston, Mass.
MEAD, EDWIN D., Editor N. E. Magazine, Boston, Mass.
MOXOM, REV. PHILIP S., D. D. [Congregationalist], Springfield, Mass.
NOYES, REV. CHARLES S. [Congregationalist], Somerville, Mass.
PERIN, REV. GEORGE, D.D. [Universalist], Every Day Church Boston.
SHALER, PROFESSOR NATHANIEL SOUTHGATE, S. D., Harvard University.
SPENCER, REV. ANNA GARLIN [Independent], Bell Street Chapel, Providence, R. I.
SUTER, REV. JOHN W. [Episcopalian], Winchester, Mass.
TAYLOR, REV. EDWARD M. [Methodist], Cambridge, Mass.
TOY, PROFESSOR CRAWFORD HOWELL, LL. D., Harvard University.
VAN NESS, REV. THOMAS [Unitarian], Second Church, Boston, Mass

UNITY

VOLUME XLV. THURSDAY, MARCH 29, 1900. NUMBER 5

The Indian Messenger, published in Calcutta, for February 18th, which has just reached us, gives the account of a public meeting held in the town hall of that city to raise money to aid the famine-stricken. It calls it one of the grandest gatherings ever assembled under that roof. Her Majesty, the Queen, telegraphed a donation of a thousand pounds. Lord Curzon presided. Let the naval bills of England be suspended until the starving subjects of England are fed and there will be clearer vision on many questions.

The somewhat oratorical declamation of Mr. Hillis last Sunday concerning the Presbyterian creed seems to startle some of his co-religionists. The most startling thing to us about the declaration is the fact that it should be startling to anybody, for surely to everybody but to Presbyterians it must have been apparent for many years that Mr. Hillis was on the danger line and that he was clearly a theological "suspect." If this declaration is the signal for a more clear statement and fearless facing of the thought issues of our time by the preacher of Plymouth Church in Brooklyn, it will add to his power and help along that serenity that will come out of a better understanding.

The American Ornithologists' Union, whose appeal we print in another column, are turning to the farmers' institutes as well as to the individual farm homes for help in their work of protecting the bird from the milliners. William Dutcher, the treasurer of this union, tells the farmers that they lose two hundred millions a year on account of injurious insects, and that the birds are the only effective foe of this insect army, so that they are called upon to pay the greater part of the millinery bill of the land. We are loth to accept the obvious logic of the union, if not of the Audubon societies in general, that the appeal to conscience, even to the heart of womanhood, has proven ineffectual, and that the appeal to business, the argument of dollars and cents, must be tried. Is it true that women as a mass are beyond the reach of the humanitarian argument, that they will persist to flaunt the evidence of their cold heartedness in the face of those who plead in the interests of beauty and of religion?

The Rev. James Eells, pastor of the First Church of Boston, the cut of which appears on our title page this week, and the interesting sketch of which appears in our editorial columns from the pen of Mrs. Kate Gannett Wells, writes asking us to correct the title of the church over which he presides, and which is to entertain the Congress in Boston, as it appears in the earlier circular printed by the local committee. It should be the "First Church in Boston," not the "First Unitarian Church." Mr. Eells says: "You see that is a much larger designation in every way, because it does not have any limitations to it. We all prefer it. Please see that the title is given correctly in all future programs." This is an interesting correction. The First Church of Boston grew into Unitarian lines, but it never outgrew its first commission and primal significance as a church for a locality and not for a doctrine. The First Church of Cambridge, which is to entertain the Congress on Sunday evening, April 29th, has retained its Trinitarian relationship, but Dr. McKenzie, like Mr. Eells, doubtless is worthily jealous of the larger title. Both in welcoming the Congress are exercising their primal hospitality, and the Congress is going to its own whether it meets with the First Church of Boston or the First Church of Cambridge.

In the death of Dr. Isaac M. Wise of Cincinnati, which occurred on Monday last, America has lost one of its strongest characters, and American Judaism its unquestioned leader. Dr. Wise was in the eighty-first year of his age, and still he was at his post, discharging the duties that he had carried for so many years as Rabbi of a great congregation, editor of a weekly paper and head of the Hebrew Union College which he established twenty-five years ago. On Sabbath day he preached his usual discourse, and in the afternoon he was in the discharge of his duties at the college when the summons came. Dr. Wise was large enough a Jew to be a great American. He has become a part of the history of Cincinnati and identified with what is most active and best in the life of the United States, his adopted country. He was a noble representative of that pathetic class of great men who came in the transitional period. He broke with the old, but was not quite ready for the new. He started a reformation which outran him. The young men who heeded his impulse to go forward did not heed or perhaps hear his word that called a halt. It looks to one on the outside that the death of Dr. Wise will bring a crisis inside of Judaism. The new leadership, if leadership is found, cannot build on the conclusions of Dr. Wise, but must build on his stalwart integrity, his fearless frankness, his civic sympathies, his splendid energy and tireless ability. Unity extends its sympathy to its Jewish friends in this hour of their loss, realizing that what is their loss is our loss, for as Dr. Wise wrought for liberal things everywhere and stood for progressive ideas of all kinds, he was a man more than a Jew. He belonged to that unity which includes Jew and Christian, the unity of ethical purpose and spiritual sympathies.

The growth of the corporate conscience and the civic unit is a matter that is demonstrated in the columns of every daily paper. From a recent compilation before us these are some of the items that show how

wide spread is the movement and how far reaching and hopeful are its applications: Cardiff, Wales, is about to purchase gas works. In England, Manchester has municipal news stands. London is taking steps to furnish meals to school children. Oldham has a cart and saddle factory. Hull is building a municipal crematorium. Dartmouth is making a hundred thousand dollars a year on its ferries. Brantford is erecting twenty-four municipal dwellings. The Pingree potato patch has reached Leicester and it will let out sixty-eight acres to seven hundred different people this year to raise potatoes and garden truck. In France there are seven hundred and fifty municipal employment bureaus; fourteen cities of over nine thousand population conduct municipal pawn shops. Tarnpool, in Austria, has a municipal bakery and sells bread to its citizens at cost price. Berne, Switzerland, has municipal slaughter houses, waterworks and lighting plants. Vienna has its own brick yards and sells to private parties. Dresden publishes a daily paper, the profits of which are spent on public parks. Hamburg owns its own docks. Seventy-six of the street-lighting plants of Austria are under municipal ownership. In this country, Helena, Montana, has voted municipal waterworks. Logansport, Indiana, is moving for a municipal telephone system. Columbus, Georgia, is going to own its own electric plant; so is Hastings, Nebraska. New York City supports the College of the City of New York at a cost of two hundred thousand dollars a year, and receives an income of three million dollars a year from her own docks. There will be many mistakes, not a few failures, but the gospel of Jesus, the message of the prophets, the fundamentals of religion are back of all of these ventures. In the last analysis they are all of them expressions of the religious life of our day. They represent the passion for applied piety which is the leading characteristic of this generation.

Ethical Basis of Trusts.

A great meeting was recently held at the Cooper Union in New York City to discuss the topic given above. Professor Charles Sprague Smith presided. Edwin Markham read a poem. Felix Adler sent a letter. Dr. Faunce, President of Brown University, made the leading address, and Rev. Dr. Heber Newton sent a significant letter. Among other things, Dr. Faunce said:

> The man with a purse was a type, whom people could readily discern. The question was, what was he doing with it? If he was using it as the mere minister of luxury and personal gratification, then he was a man without a conscience, and so a foe to the society which had made his purse possible. If he was using it as a trustee, believing that God and man had called him to take charge of what he must soon surrender, then he might be another Peter Cooper. The man with a purse might be either a blessing or a blight to the community. The cynical, selfish man was a positive loss to the world, and the longer the purse he held the larger damage he could and did inflict. The greater his ability, the worse off all people were for his presence, and the larger the fortune he left behind, the poorer the world would be for his life.

Dr. Newton's letter, like everything he writes, is clarifying and clear. We gladly give our editorial space to so much of it as was printed in the New York Daily Tribune:

> The mediaeval system of regulation of this business world by great guilds broke down by its own weight. Then followed an era in the eighteenth century and the beginning of the nineteenth century of pure individualism, of almost unchecked competition. This in turn is breaking down of its own weight. Its evils have been so many and grave that some remedy has been necessary. In this natural movement of society there is already appearing a return to concentration and aggrandizement and regulation of the business world. Labor organizes, capital organizes. Capital is organizing faster and further than labor. Within a few years we have this monster development of the corporation and the trust as we see them on every hand. This view of the development of the trust indicates a substantial service to be rendered by this organization of capital. Such service is plain to every thoughtful person. The evils of competition are done away with. The regulation of production is assured.
>
> There need not be hereafter over supply as we call it, followed by the clogging of the industrial system, stagnation, hard times, etc. Great economies are possible, higher skill in management is developed. A host of beneficences are made possible. On the other hand, great dangers attend this development. These dangers are plain enough to every thoughtful man. Unless labor can organize on the same gigantic scale, it will be more at the mercy of capital than ever. Hosts of men will be thrown out of employment. The market being in the control of few hands, prices can be forced up. Taxation beyond the dream of the past can be laid by private hands upon the whole community, the entire nation. The enormous power of aggregated capital can corrupt and debauch our city councils, our legislatures, our Congress. An imperium in imperio, a government within a government, is growing in our midst, irresponsible, autocratic, wellnigh omnipotent, and it must be said too often conscientiousless.
>
> Here are advantages in the industrial system, and disadvantages, culminating in the most unprecedented danger for our republican institutions through the jealousy inevitably excited by the concentration of wealth on an enormous scale into ever fewer hands under a professed democracy.
>
> What a revelation of the spirit of our modern corporation has been given in the last few days in the astounding statements of the profit of the Carnegie Company last year and for the present year—a company expecting to make from $40,000,000 to $50,000,000 in the current year on a capital of $25,000,000, to what extent water we do not know, asking the state to tax the whole Nation, under the guise of a tariff, that it may be able to increase the wages of its workingmen!
>
> No more revolting story is told than the tale of the Standard Oil Trust, as Henry D. Floyd has given it. That that story is on the whole true must be sufficiently evidenced by the fact that the magnates of the trust have never brought a libel suit against him. What are the remedies? Plainly, in the first place, publicity. When we know the facts concerning these corporations we can know how to tax them justly, how to make their capitalization honest, how to regulate them in every way. Regulation and control must be assumed by the state and pushed forward as fast and as far as needful. The end of that control is not to break down the high organization of capital, but to safeguard it from its own greed and rapacity, to humanize it and to naturalize it, and ultimately to socialize it.
>
> While we are learning these primary lessons we will be learning how to attain the ultimate control of every monopoly, and save it from being a monopoly, by making it the creature of the people, preserving the concentrated organization, but using it not for the profit of the few who built it up, but for the profit of the many who have really enriched it. The ultimate outcome of the trust seems to me whatever is practical in the dream of socialism.

The First Church of Boston.

THE HOME OF THE SIXTH GENERAL SESSION OF THE CONGRESS OF RELIGION, APRIL 23–30, 1900.

There is no more fitting spot in Boston in which to hold the sessions of the Liberal Congress of Religion than the First Church, Congregational in polity, beautiful in structure, reverent in thought, fervid in action and liberal in spirit, its present minister, James Eells, has strengthened its religious purposes, increased its activities, and is thoroughly in accord with the liberality which belongs to it historically, and

which today is part of its innermost strength rather than the result of any vote to be liberal.

"The First Church," founded only a few months before the town itself, still is first in all its social affiliations. Situated on the Back Bay, among the residences of wealthy people, its parish is distinguished by what we of Boston like to call her best characteristics. High culture and generous appreciation, cordiality and grace, dignity and frankness, wise planning and quick action, and readiness in giving of moneys—are the qualities which mark the congregation.

Its ministerial ancestry has been notable, reaching from John Cotton to the present incumbent. Alas! there are now but few to remember the delightful suavity of Rev. N. L. Frothingham, who seemed an incarnation of all the holy grace of religion, and whose mere presence, unconscious of its power himself, often made a gay young girl more eager that she should not quench the Holy Spirit, if perchance any of it abode within her. Then came Rufus Ellis, and there are many and many living to speak from personal knowledge of the devout beauty and self-abnegation of his life. Stopford Brooke, too, from England, gave his young vigor and manly purpose to the widening and deepening of church and missionary life. Then came Mr. Eells, and may it be many years to come before one can speak of him as in the past, a worthy successor to Unitarian thought and privilege.

"First Church," as it is called, it is yet the fifth house of worship. Who is now its "young Sir Harry Vane," who himself worshiped in the first little building, for twenty years the only church in town. There are several whom Mr. Eells might well call Vane's comrades, and of the seven colonial governors who listened to long sermons under that thatched roof, there was not one of more valiant and lofty spirit than George S. Hale, the keen lawyer, the willing, genial personal friend and the leader of charitable and educational work, which he could not help guiding because he always served the truth.

Such is the church that sometimes has been called "conservative," simply because it first looked to see what had better be done before doing something or anything! This is the church that took the side of Ann Hutchinson, and, distracted as it was by its own divided opinion, yet upheld her cause at the last. Roger Williams, too, was asked to be its minister, it is said, but declined, "because the church would not humble itself for having partaken of the communion with the Church of England." That was its early liberalism; it could not have been better. It could side with Mistress Hutchinson, and yet could see its right to commune with the Church of England, because its own spirit made it hospitable to all those who worship God, albeit in different ways.

Again, this "First" Church was not "liberal enough" in the matter of the "Half-Way Covenant;" so the Third Church arose, while the Second Church was built simply from need of larger accommodations for the growing town. And now First, Second and Third, two Unitarians and one Orthodox, are alike Congregational in polity, and each honors the other. But the First Church never voted to "split," "it never refused fellowship," never asked who or what is orthodox, it just chose its ministers to suit itself, and has grown more and more independent and kindly, religious and liberal.

KATE GANNETT WELLS.

Correspondence.

J. H. Crooker's article on "The New Jesuitism," published in Unity, March 1st., was reprinted in the Springfield Republican, and has been highly commended in many sources. Carl Schurz has recommended it to the Anti-Imperialist League for tract uses. We are permitted to read a letter from a soldier and officer of the Civil War that seemed to us so fraught with wisdom that we print it below; a communication from the same source was recently published in the Springfield Republican, but inasmuch as the letter was a private letter it is but courteous for us to suppress the name.—EDITORS.

Saybrook, Ill., March 19, 1900.

Rev. Joseph Henry Crooker, Ann Arbor, Mich.

Dear Sir:—I have just read in the Springfield (Mass.) Republican a communication from you to Unity on existing public dangers and evil tendencies; and as citizen, soldier and lover of all that is best in American life, permit me to thank you for your wise, fearless and patriotic words in defense of true Americanism—morally, socially, religiously and politically. Unquestionably you are, as both citizen and minister of the gospel, actuated by the spirit that animated and directed our forefathers, the spirit that created and maintained the republic on its upward course until the advent of this jingoism of greed, treason and strife turned it downward. In love of and loyalty to God and country lies the only reliable and sufficiently effective saving agency of the citizen, the community and the state, and an immediate general revival of these elements will maintain existing free institutions for future enjoyment, or continued indifference will change and weaken and eventually destroy them. Surely this great and greater growing danger must be evident to all intelligent citizens—barring those blinded by prejudice and those whose eyes are closed for selfish reasons. Mr. Crooker, I have had much public experience, have rallied hundreds of thousands of people around the American flag in this and in foreign countries in promotion of that of which our flag is emblematic. And yet, while I understand why, I don't understand how our people were so easily and so quickly turned from the right cause; how easily they were induced to acquiesce in this justice-denying and liberty-crushing policy of conquest and oppression and suppression; can't understand why they permit these already high and higher going standards of disloyalty, dishonor and injustice to be raised and maintained over them! Columbia was never in so great danger, never in so much need of the intelligent consideration and patriotic action of its citizenship as today. And may love of God and country arouse it to the fulfillment of duty in time to save, is the prayer of

The Late Dr. Martineau.

Sir:—As executor of my father, the late Rev. Dr. James Martineau, I shall be glad if anyone who has received letters from him will kindly send them to my sister, Miss Martineau, 35, Gordon Square, London, W. C., as contributions for the use of his biographers, at their discretion. The letters shall be returned to the recipients. Basil Martineau.

3, Eldon Road, Hampstead, N. W., London.

—*The Enquirer.*

Good Poetry.

The Trosachs.

There's not a nook within this solemn Pass,
But were an apt confessional for One
Taught by his summer spent, his autumn gone,
That life is but a tale of morning grass
Wither'd at eve. From scenes of art which chase
That thought away, turn, and with watchful eyes
Feed it 'mid Nature's old felicities,
Rocks, rivers, and smooth lakes more clear than glass

Untouch'd, unbreathed-upon:—Thrice happy quest,
If from a golden perch of aspen spray
(October's workmanship to rival May),
The pensive warbler of the ruddy breast
That moral sweeten by a heaven-taught lay,
Lulling the year, with all its cares, to rest!

—*W. Wordsworth.*

Ode.

Sleep sweetly in your humble graves,—
Sleep, martyrs of a fallen cause!
Though yet no marble column craves
The pilgrim here to pause,

In seeds of laurel in the earth
The blossom of your fame is blown,
And somewhere, waiting for its birth,
The shaft is in the stone!

Meanwhile, behalf the tardy years
Which keep in trust your storied tombs,
Behold! your sisters bring their tears,
And these memorial blooms.

Small tributes! but your shades will smile
More proudly on these wreaths to-day,
Than when some cannon-mouldered pile
Shall overlook this bay.

Stoop, angels, hither from the skies!
There is no holier spot of ground
Than where defeated valor lies,
By mourning beauty crowned!

—*Henry Timrod.*

New England Thrift.

The New England small boy generally shows business capabilities at a tender age, if he is ever going to have them. I have heard of a certain small Boston boy who got into the habit of teasing his mother for pennies, until at last she said to him: "Now, Willie, I don't like to give you pennies; if you want money, you should go to work and earn it." The boy remained thoughtful for some time. Then, within a few days, the mother perceived that Willie had plenty of pennies. She wondered a bit where he got them, but did not question him. But one summer day she noticed that some sort of a hullabaloo was going on in the backyard. Looking out, she saw Willie surrounded by a mob of boys, who were yelling with delight. She went down into the yard to see what was going on; and as she passed out, she saw, stuck up on the back wall of the house, this notice, quite neatly "printed" out with a pencil:

WILLIE JONES WILL EAT.

1 small green worm, for ..... 1 cent
1 large green worm, for ..... 2 cents
1 small fuzzy worm, for ..... 3 cents
1 large fuzzy worm, for ..... 5 cents
1 small green toad, for .....25 cents

Willie was apparently doing a thriving business. His mother interrupted it—at any rate in her own backyard. I don't suppose that she had any assurance that he wasn't still carrying it on somewhere else.
—*Boston Transcript.*

Train thou thy heart to costly bliss
And service starry-fine,
And God will melt. His pearls, I wis,
To grace a cup of thine.

—*Frederick Langbridge.*

Proceedings of the Wisconsin Congress of Religion.

Held at Green Bay, Feb. 27-28, 1900.

WEDNESDAY MORNING.

(*Continued*).

THE CHAIRMAN:—We will now listen to the Rev. W. M. Forkell on "The Spiritual Value of the New Theology." Brother Forkell needs no introduction to a Green Bay Audience.

THE SPIRITUAL VALUE OF THE NEW THEOLOGY.

By Rev. W. M. Forkell, Green Bay.

The "new theology" is a phrase which I wish might be omitted, were it possible, but it cannot be. I would prefer to call it a revival of the essential in the old. There is no newness in this theology, except in the reflection and interpretation which it finds in man. Theology changes; it ought to. Astronomy changes; it ought to. Psychology changes; the soul remains. The sun shines on; the flower is ever the same; God is ever the same; theology changes towards Him.

There is one danger in this new thought, which can only be avoided by a close fellowship with the divine, while reason launches out freely. There is a danger that we drift into a cold intellectualism, and that we study God simply from the standpoint of reason. While I believe that reason, as well as faith, is needed to study truth, yet there is a certain line where reason humbly submits to the higher inspirations that only faith can receive. What we contend against is not a super-reasonable theology, but an unreasonable theology. There are everywhere mysteries which are super-reasonable, but God has not hung out a star, nor placed anywhere an interrogation point that is unreasonable. The new theology, therefore, looks backward toward the unreasonable and renounces it, and looks forward to the superreasonable and tries to grasp it. Truth never changes. Man's conception of truth ought to change; the littleness of our soul and the largeness of truth is what compels us to change. How often I think of that picture in which the poet represents himself standing before a wide ocean, and then thinking of his little self cries out, "My bark is so small and the ocean is so great."

The fundamental principles of Christianity are today more than ever cherished and loved; but what are these fundamentals? What is their spiritual value to us today? The new theology presents a new definition of God. It contends that we have been giving to the world an incorrect conception of what God is. The long distant day we had God represented to us as simply a force, a blind force at that, clothed in fire, in thunder, in wind. Later on we heard the mutterings on Sinai. We moved on, and we hear Job as he cries out, "Oh, that I might find Him." We moved on, and we hear Paul on Mars Hill saying, "He is not far away from every one of us." But there comes one, Jesus, and He says, "When you pray, say our Father." This is the climax; simply say "Our Father"; let that be your conception of God; simply let your infant soul cry out and say "Father," and your soul will discover all needed light.

The new theology places a higher spiritual value upon man. There is a divinity in every man. If not, what means Christ to us? He comes to save me, as a spiritual child of God. "Let us make Gods," was the word of creation. Man is being created in or toward the image of God; "God is still making man," says Browning, and I look upon the Christ principle as the great ethical power which God uses in the making of man. Christ comes to me as my brother, and says, "Follow me." I have a right to ask whether I have the power to follow. If he comes to me in a

supernatural way, and walks over life's difficulties with a peculiarly supernatural endowment, triumphant over sin, death and all, and yet speaks to me, helpless, fallen man, and says "Follow me," the task is too great; but if I am permitted to believe that the divinity that is but a spark in me was a flame in Christ, then I say "blessed brother, I will follow thee." This does not minimize Christ, but it does recognize the value of man. The new theology believes that Jesus Christ became the Savior of men, not merely by an arbitrary edict of God, but by the thorough consecration of the spiritual forces within him to the task set before him. We believe that he was divine when a babe, more divine when a lad in the temple, and that in him "dwelt the fulness of the Godhead bodily" when he walked the hill of Calvary. We believe that he became the world's Savior by his perfect conquest of sin and the world, by his perfect revelations of truth as applied to life, and by the imitableness of his example.

The new theology in its view of the Bible tends to make it a more spiritual book and thus a truer help in leading the soul to the truth.

There is a peculiar cry coming from circles that are sacred to many of us, and no doubt there is in that cry much of sincerity, which says "don't touch the Bible; it is humanity's only book; don't touch it." The Bible is to me a greater book than it ever has been. Since it has been my privilege within the last six or eight years to think along the lines of the new theology, the Book, which was at one time a piece of sacred furniture in my study and pulpit, has become to me my daily bread. I was obliged to go into the wilderness; it is with pain that I recall the lonely hours my soul spent there, when I hardly dared speak to a brother lest he might discover in me something tending towards heresy; when I feared lest even in my dreams I might give expression to some doubt, and some one chancing to be awake at the moment, might the next morning accuse me of falling from the faith.

The history of the Eddystone lighthouse is too well known to require detailed mention; three lighthouses had been swept into the sea; Captain Eddy, stepping before the government of England, said: "Gentlemen, if you give me money enough to buy materials strong enough, I will build a lighthouse that will stand." The money was voted him, and he began to build up by digging down first; he dug beneath the foundation of the first lighthouse; he dug beneath the foundation of the second; he dug beneath the foundation of the third lighthouse, until at last he struck a foundation to which he fastened the chains and welded the irons that have held the old lighthouse for many, many a year. This is the trend, this is the motive of the new theology, not to tear the Bible down; God forbid, but to find its true foundation. The world needs the Bible; we will ever need to hear the words of comfort as they fall from the lips of Christ; we must hear them; we need them at the bedside of the sick; we need them in the home; we need them to-day more than ever; but what we do ask is this, that in order to appreciate the real value of the Scriptures we must be allowed to say that there is a difference in spirit and degree of inspiration between the 59th Psalm and the Sermon on the Mount.

The new theology in its definition of salvation is more spiritual. Salvation meant to me at one time, something like this: "Adam made a mistake; he sinned; he fell; and because Adam sinned, therefore all humanity is condemned to hell." I looked for the remedy as prescribed by the old theology. It claimed that Jesus Christ came to this world to save me. I asked, what does that salvation mean? and they would start singing songs about eternity and the awfulness of hell; they would preach to me sermons that would keep me awake long after my tired brain needed sleep; and they told me to be saved means to get to heaven. I tried to believe it, tried hard, and faithfully, until there came to me this thought—Jesus was in heaven while He was there. What put Him there? It was heaven that was in Him; and I came to this conclusion that if I wanted to get into heaven I must first of all get heaven into me; and there came to me the revelation that the good man, the praying man, is the saved man, and the bad man, even though he believes everything that is found in the Bible from "kiver to kiver," is nevertheless a lost man. Salvation has come to me to mean character. I formerly believed that somehow God and Jesus were making heaven for me, but I find that with their help, I am to learn here the songs that I am to sing in the future; and here I am to gather about me the angelic host that I am to be with later on. In short, I discovered that the kingdom of heaven is within or nowhere. Salvation, in the new theology, means that man is not only to be spared from the wrath of the awful day that is coming but from the sin of to-day. It is much more difficult to accept this new theology. It is a narrow way; that may be why it is rejected by many; it is the narrow way of character.

Brothers, the day is dawning, the larger revelations of truth are breaking, and the world is not only ready, but anxious to receive the truth. The words of the Master mean more to me than ever, when He says "ye shall know the truth and the truth shall make you free." Let us teach and preach the positive phase of truth. I feel to speak the words of Paul when he says "forgetting the things that are behind, I press forward to the prize of our high calling of God in Christ Jesus."

The Chairman: You will notice, friends, that one subject moves through the whole forenoon, and that is, the new theology. The first was, "The search for the new theology," by brother Varney; then "The impact upon life of the new theology," by brother Pike, and now you have just listened to "The spiritual value of the new theology," by brother Forkell; and we have one more address, fittingly closing this beautifully conceived progressive program, and this is upon "The unifying influence of the new theology," by the Rev. A. G. Wilson, pastor of All Souls Church, of Janesville.

The following letter to Mr. Jones, arriving too late to be read, will explain Mr. Wilson's absence:

Dear Mr. Jones.

I greatly regret a call to attend a funeral in the country that I feel I ought not to refuse.

I will miss the good fellowship of the Congress. It has been an inspiration that I long for.

"The unifying tendencies of the New Theology" are best illustrated in your splendid and suggestive gathering—not in what I might have said. Theology, whether old or new, will never unite all men on any intellectual basis, but it is unity in variety—a universal law, we may hope to realize, animated by the spirit of brotherly co-operation.

You may not unite on the "Apostles Creed," but we can say: "I believe in God, the Father Almighty, and in the communion of Saints." Amen! And this a full orbed Gospel for it looks to all points of the religious compass. Please extend my brotherly greetings to the members of the Congress. Fraternally, A. G. WILSON.

The Chairman:—We have not been holding to the time exactly; it gives us a little more time now for the general discussion which is to be led by Jenkin Lloyd Jones, general secretary of the liberal congress of religion.

The reformation of the 16th century was not so much theological as moral. It was a protest, not against the theology of the Catholic Church, but against supposed abuses. In the 17th century came the formulation of the creeds of Protestantism, and

I may say that in substance upon the pivotal points of theology there is no difference between the Catholic faith and the orthodox Protestant faith; they are substantially one.

In the 18th century, called the Deistic period, reason and religion, as never before, came face to face. Many great minds and noble hearts called skeptical said after this elaboration of the creeds, that if this is Christianity, we cannot believe it—if this is taught in the Bible, we cannot believe the Bible. Then followed all that work called apologetical.

Now we have come in the 19th century face to face, not with the reformation of abuses, not with the apologetical offering excuses for what has been taught, but we come face to face with the reformation of thought, the re-forming of theology; and it is something that cannot be stayed in its progress; it has to go on. Fortunately this is not a creed-making period; it is more a life-giving period; the world of truth has become so wonderfully large that no one of us is in a hurry to bottle it up, and so we are out in the expanse. Over against the dogmatism of the 17th century has naturally arisen in our time the agnosticism of the thinker. When a lot of men affirm, we have got this light, put it down here in shape, another class of minds, and much greater minds I suppose, say that they haven't it. But when they say "you don't know anything about it;" that is not good. It is not good to say, we don't know, for we do know something; we have to know something. To know that we don't know; we do know something; we do know in part, as Paul says, and that part is part of the whole. Now we are in the work of studying the new, living the new. I think that Dr. Patton, brother Pike, was not much wrong in saying that he preferred the dogmatic basis; the only trouble is he hadn't the right dogma. If you get the right dogma, you have got the life, and if you call the new church dogmatic, it is not so very offensive in a non-authoritative sense; it is true in the sense that Job spoke, when he said "I know that my Redeemer, my Vindicator, lives." I know I am right inside; I know that as an inside conviction I have not done these things you say I have; my Vindicator is in me; He is in the order of the good. We affirm the truths of life.

Now I didn't intend to say a word, but just started off. I want to introduce brother Jones.

ADDRESS OF JENKIN LLOYD JONES, CHICAGO.

I am on my native heath here; when I come to Wisconsin, I come to my own; I am a campaigner away back here in Wisconsin; I look at these boys, Spence, and Forkell, Osborne, and the others, and I know how it is with them, for I have been there myself.

THE CHAIRMAN:—No, you haven't; you were born free; you never had to struggle out of the old into the new.

Mr. Jones: Well, I am very glad you are right there, and still I could with more ease than anything else, indulge in reminiscences, for it is thirty-two years, nearly, since I began campaigning in Wisconsin. I have been peddling the same kind of wares so far as I can understand them, as we are dealing in here to-day, all this while hoping that they have been subject to a little improvement.

I will not take time in reminiscences; I will not stand long between you and the discussion which I hope will follow. I am under the disadvantage of not having received the impulse of your meeting last night, and of coming late this morning, I did not hear the first paper and did not hear all of the second address; but I have heard enough with you, to be impressed and uplifted and encouraged. I frankly say that for many years I have not liked very much the phrase "new theology;" I seldom use it; it is one of these terms of philosophy or metaphysics which no one can use without stopping to explain; when explained it is, of course, entirely legitimate to use it. But in my public speech I am in too big a hurry to stop and explain my phraseology, and so I try to choose words that do not need explanation. I do not like the "new," and for present purposes I do not like the "theology" very much, not but what I believe of course, that theology is and will be and must be the science of sciences, not but what I believe of course that there must be a deposit of thought underlying both feeling and practice, not but what I am waiting for a still better statement of the eternal verities of the universe, and of God in his universe and the thought of man in his relations to God, but the word "theology" in popular speech has become so associated with certain controversial statements, certain ecclesiastical formulas and certain touchy conclusions, that I try to say the thing in another way, when I can. The word "religion" is a much richer and more expansive word than even the words "new theology," and I avoid the two words in popular speech as I would avoid, if I could, the controversial attitude, the disputing spirit, and the antagonistic agitations, such as have belonged to the discussions of theological questions.

But the formula of the topic this morning is not the new theology, I am glad to say, but it is the positive qualities of the new theology. The word that commends itself most to me in the general topic this morning, is this word "positive."

We have grown weary of negations. I think we have grown wise enough to know that it does not matter much what we do not believe. I have found lots of folks in Wisconsin who do not believe in eternal punishment, who do not believe in the devil, who do not believe in the trinity, who do not believe in all kinds of doctrines, and they are not necessarily very useful people, after all.

It doesn't matter much as to your not believing in monarchy; the great question is, do you believe in democracy? It doesn't matter much as to whether you do not believe in slavery; the great question is, do you believe in freedom? and so the glory word in your subject this morning is the "positive" word. We need affirmations; we need confidence; we need reassurance and we need re-equipments, and the groping represented by the phrase "new theology," when explained, is, as the speakers have all united in saying, a groping after realities; it is a search for affirmations, it is reaffirming.

I like very well what was said in regard to this "new" being the very old. I dare not call that new, which was the burden of Isaiah's inspiration. I dare not call that new, which was the core of Plato's teaching. I dare not call that new which has been the clear light at the heart of the affirmations of the great saints, seers, and sages of all ages. I dare not call that new, which was the meat in the nut grown by the great and wise ones in all lands and all times. What has been here asserted under the name of "new theology," we find without much difficulty, preserved in Buddhistic wrappings; we find it enunciated by that clear sage of China; we find it was the glowing center of Socrates' message; we find that the words of Jesus were echoed and re-echoed on the tablets of human inspiration in all times, and all places, and that is what we to-day, perhaps too promptly, are inclined to call the "new theology."

But there are certain attitudes of mind, certain methods that are characteristic with that which, for want or better phrase, we call the "new theology." One of those elements, a first quality, I think, has about it a flavor of modesty. The difference between

the bigot and the sage is one of modesty, one of humiliation of spirit. The one man you want to steer clear of in these days is the one who is cock-sure he is right. Says Emerson: "Beware of the man who says, 'I am about to make a revelation.'" The one element that has to be removed in our religious life, in our churches, and in our politics is the dogmatism that comes born out of conceit, the confidence that is possible only to the unthinking, and to him who has not studied. So the first quality of mind we must reach after, and in the interest of which we are here, is the quality of modesty, of humiliation, of reverence.

Do as you please with the word in its controversial and dogmatic uses, there is a flavor of sanity—a saving grace in the fundamental significance of the word "agnostic," it is for its humility while confronting the infinite universe, and confessing its incapacity to formulate it. It is the very essence of the Psalmist's spirit, when he said: "Such knowledge is wonderful; it is too high for me; I cannot attain to it." Job has already been mentioned here, that unknown author touches the fundamental emotions of the "new theology," when he said: "Canst thou by searching find out God?"

And so the first quality of this new thought is the sense of humility, a sense of God's immeasurable greatness. You have not got there, my friend, and what is more, you never will get there; it is always, on the way; it is your business to be always a little farther on to-day than yesterday, with each new day's advance, the road stretches out, and out, and out, and ever will; the vistas widen, there is more ahead. The old Mohammedan sage delighted in the sense that heaven was on the way, and not at the end of the road; and so the first element as I gathered from your discussion here this morning, as we gather it out of our own experience, is that of reverence, and humility is an indispensable condition of reverence. You cannot revere—not very much—that which you can compass, and scan—that which you know all about, but that which is bigger than yourself, that which is beyond you, that which you have not attained to yet; before that you bend the knee and bow the head.

Next to this sense of humility in the new thought, new to us but old to the world, is a groping after a deeper intimacy with the past. The superficial and unsympathetic idea of radicalism is that of the radicalism of the little child that pulls up the seed it planted yesterday, to see if it has started to-day; but that is a radicalism with which we are not here to deal. It is short-lived, but the radicalism that we deal with is the in-rooting, it is sub-soiling; it is the radicalism that seeks to strike deeper sources of nourishment, and to bore down, down to where the waters are forever flowing; it is an attempt to strike the undercurrents of life; to find subterranean resources that will meet the sun rays far above and work out the divine chemistry of the sun's working in the green of the leaf. Sunlight is no use to plant life or to soil life unless it is matched with the moisture from underneath. Your soul must meet the radiance from above with the fertility from beneath. And so we are reaching today for those great subterranean sources of vitality, and are finding them now not in one way but in many ways. We are finding out that this Book is only an evidence of the water that flows down there. The figure Brother Forkell drew of sinking wells anywhere is good, but he need not be so anxious to strike a rock; what he is after is a spring. He wants water, the ever living, the ever moving, and the ever vitalizing water. It is the water of life that flowed, and that flows still down in those depths of which Buddha taught, down in those depths which Paul penetrated, and down where Plato, Luther, Emerson, Martineau, and all the great souls of history reached; they found the moisture that met the inspirations from above.

Our friends are mistaken if they think we are here in an iconoclastic spirit. We are not here to cast reflections, or to lessen our respect for that blessed antiquity to which we belong, and from which we spring, and which contains still the immeasurable resources. This is the difference between the savage and the civilized man; the difference between the spiritual capitalist, and the spiritual beggar; the civilized man has entered into his inheritance; he draws from his accumulated capital; he knows the storehouses that are filled for him by those who have gone before him; he represents not only his own little discoveries, and his own little self; alone he is just one sheet of paper, but when you get him into the volume of life, make him a part of the great bulk of history, why he is thick, and there is a lot in him, and a lot in all of the leaves; so let us get into the volume, and not tear out our leaf, by itself, it is too little to be interesting.

The other point I started out to make is the one which was left for our friend Wilson of Janesville—"the unifying influences of the new theology."

I take it that the deepest movements of this age, the profoundest discoveries of this century, the highest inspirations of to-day, are all somehow bound up in this word "unity," whatever is best in our religion to-day; it is a search for unity. It is a realistic sense of connection, a feeling of oneness, of an appreciation of the great tapestry of life; you and I are but single threads in the pattern; you and I alone are infants, weak, and inadequate, but you and I shot by the shuttle of life, of providence of God, call it what you may, are woven into a pattern of transcendent beauty, and profound significance; it is their oneness, this sense of togetherness that we are searching for in these days.

Tyndall, at one of his British association addresses nearly thirty years ago said that the 19th century would be best known in the future probably for its discovery of the "correlation and the conservation of force," this he referred to as a more profound discovery than anything else that had yet, up to that time, been attained by science. The principle in physics is now familiar. Previous to this discovery the different forces, so called, were supposed to be different entities, — elements,— call them what you wish. We know that light, electricity, heat and all these manifestations are really only different modes of motions, they are all manifestations of the same mysterious force, and under the hands of the manipulator the one will play hide-and-go-seek into the other, as he pleases.

Now, when we come to the translation of that physical discovery into the spiritual realm, we have struck what we are after; we have found the "correlation and the conservation of spiritual forces." After this discovery whatever difference of manifestation there may appear, will prove interesting, and not provoking. We are glad of any spiritual life that may manifest itself before the high altar of the catholic church; we are moved by a manifestation of the spiritual life that gathers in the Mohammedan mosque, or bows before the image of Confucius, or at the shrine of Buddha. We will be of it and in it, wherever we find it; we will be part of it, however it may be manifested. For myself in these days, my greatest effort is to try to bring myself to that intellectual intelligence whereby I can understand and sympathize with the utterances of those who do not talk my language—who do not speak to my experience.

I happened to be in Rome two or three days, and had visited St. Peter's several times, before I

came upon the most famous statue there, the statue of St. Peter, whose toe everybody is supposed to kiss. When I ran across it in my guide book, I rather flattered myself that I had not kissed the toe of St. Peter, not even thought of it, and it passed out of my mind again, and stayed out of my mind until my very last day in Rome. Remembering that there was one thing more I hadn't seen which I knew of, and finding that I had a half hour left, I summoned a cab and flew to St. Peter's to see those musical angels in the sacristy, but it was closed; it was the noon hour and the great monastery was practically abandoned, as I was running to catch my train for Florence, I noticed a little peasant woman all alone, away down in the shadows of the aisle, and I watched her in the most idle way, simply wondering why she was there, why she and I seemed to be there alone, when I saw her approach the statue which up to this time I had not seen. She devoutly kissed it, and probably having heard about the troublesome microbe, not out of self-preservation but out of respect for the next one that came, she took out a neatly laundered kerchief and wiped the toe for the next man. There was something in it that touched me, the hospitality of it. I unhesitatingly accepted the invitation, went and kissed the toe and wiped it, as she did, for the next man, and I have felt the better for it ever since. That woman's simple gesture filled those corridors for me with the long columns of history, I saw sinners and saints, warriors and martyrs, cardinals and kings in the procession, and I wanted to be in it, and I had a right to be there. I belong to the Christian centuries. I have a place in the longer religious procession of humanity.

Now that is the message of the new theology; we have got through with the dividing, the dissecting, the bisecting and the separating that has become the scandal of Christendom, we are beginning to come together again, and the one word is "unity, unity, unity," "stand in with each other," and you may be sure that those things that prevent co-operation are the trifling things, and that those things that invite co-operation are the permanent things.

WEDNESDAY AFTERNOON.

The Rev. Jenkin Lloyd Jones presiding. After devotional exercises the Chairman said:

The word that is at once the inspiration and the menace of this age is the word with which the afternoon topic begins. It is the word "Practical." This is the demand of the highest among us; it is the excuse of the meanest among us. I would like, under other circumstances, to introduce the first speaker, but inasmuch as we want to get all we can of him, and he is soon to take a train, I will reserve my introduction until he is through, and then there won't be any need of any introduction. Our friend Titsworth, who has found out how to do it more effectually, perhaps than any man I know of on the horizon, will tell us of certain "modifications of church organizations and methods," that this word "practical" has insisted upon.

SURVIVAL OF THE BEST IN CHURCH METHODS.

By Rev. Judson Titsworth, of Milwaukee.

Herbert Spencer's inspired phrase, "The Survival of the Fittest" has many critics. Some say it ought to be the survival of the strongest; as if in a purely materialistic scheme of life, lacking intelligent design, or, as Huxley suspected in his Romanes Lecture, lacking ethical purpose, all ideas of fitness were foreign and lugged in. It has not been, however, always the strongest that has survived, but the best adapted; so that fittest is better than strongest to describe the successful competitor in the struggle for life.

The religious estimate of the process, the judgment which is conditioned by faith in a divine Providence in creation, prefers another shade still of the ethical coloring of the idea expressed in fitness and would say "survival of the best." The entire process of evolution is the outworking of the eternal purpose that good shall overcome evil, and the consummation of creation is the actualizing of the original ideal which can be nothing short of the best.

This faith is necessary to any peace of mind in view of specific results of the process working towards this end in human history. The microscopic study of human life often yields no data for satisfaction with the plan of the universe. The angle of observation must be large enough to be subtended by an appreciable part of the curve of God's eternal intention; large enough to reveal the tendency to the survival of the best which is always evident when sufficient sweep of observation is allowed.

For instance: it requires a steady faith in the survival of the best as a feature of the divine plan of life to watch with peace of mind the evolution of invention. The men who denounce the displacement of hand labor by machinery are not all journeymen whose particular trades are revolutionized by new inventions, or labor agitators whose profit is in a reputation for standing up for the rights of labor. There have been many men like Ruskin who have seen in the new revolution wrought in the industrial world by inventions only irreparable evil. But who can doubt, in spite of hardship caused in specific instances and within limited areas of life, that human life as a whole is enriched and blessed by the evolution and survival of the best in inventions?

This same faith in the living presence of the divine forces working for righteousness and human perfection, in the survival of the best in religious evolution, is necessary to any peace of mind for the religious man of to-day.

The mention of religious evolution opens at once a tempting field of subjects to be considered, but we can allow ourselves to be interested in one only at this time; and that is, how shall we view the results of the evolution and survival of the best in the matter of church organization for the work of the Kingdom of God? Shall we set ourselves against the progress of invention and cry out against the displacement of old church machinery by new, as if the interests of humanity were thereby threatened? Or shall we trust faith in the survival of the best in this case also and welcome inventions in church machinery which promise to do the work of the church better than those we have been used to?

The church itself is an invention; that is it is a human discovery and application of a truth or principle which belongs to the original divine forces. Man has given it practical shape.

We must distinguish between the church and the truth or force which the church practicalizes as we distinguish between any motor and the force which the motor makes available. If a better form of motor better serves the purpose of making the force available no one hesitates to use the better form. It has been the habit of churchmen to sanctify the form of the spiritual motor God has helped them to devise to make spiritual force available. It is as if one were to select any particular form of locomotive, say the first one in use after anything properly called a locomotive had been produced, and sanctify it and say "this is not only a locomotive but the locomotive, and any change in its shape or number of wheels or character of its fire box or steam chest is sacrilegious and not to be thought of." Anything not on this pat-

tern is not a locomotive! Not even if it is a better motor? No! Not if it be constructed after better methods, on more accurate lines, and is stronger, faster and equal to more and better work? No! This is the locomotive, made by the men whom God first showed how to make locomotives, years ago, and you must not touch it to change it!

How absurd. Confessedly, when we are talking about locomotives. Or any other motor? Why not? Is not a church a spiritual motor, contrived to gather up spiritual forces and direct and apply them to making the Kingdom of God go? Like any other motor it is a means and not an end. When a locomotive becomes an end in itself its place is in an exposition or a museum, not on the road. As a thing for exhibition it has value, mainly comparative value, in showing how far inventive genius had reached when that particular locomotive was made and also how far it has gone on since it was made. So a church that is an end in itself ought to be labeled and put on the shelf as an object of study, an illustration in comparative ecclesiology. But a church that is on the track of the Kingdom of God ought to be up to date, equipped with every latest contrivance and device which will make it more effective as a motor in spiritual progress, drawing bigger trains of spiritual results after it, with every possible improvement in its construction and every possible adjustment of its parts to the progress of invention.

What can be more evident than that the church is being discarded to-day by no end of men who are sincerely working to build up the Kingdom of God and seeking everywhere for ways and means to accomplish that end? Discarded because as a machine for that purpose it is not up to date. Manufacturers often have to rip out expensive systems of machinery and put in new in order to keep pace with their competitors. The failure of the old publishing house of Harper Brothers a few months ago was said to be due to the conservatism of the concern in persisting in the use of out of date machinery. Other firms had the newest, which was also the best, machinery for printing and binding, could do their work faster and more economically than the Harpers and of course could undersell them. The promise of future prosperity for this honored firm is in the reorganization now going on in the shape of the introduction of the latest and best printing house machinery, everything up to date and scientifically perfect as possible.

So the church has lost its friends because it has not continued to supply them with the spiritual goods they have needed on terms that were satisfactory, and this because it has fallen behind its competitors in the use of up to date religious machinery.

For instance: The church formerly educated men. The church furnished the school. How is it now? Let the answer be heard in the reproach which intelligence everywhere heaps upon church or parochial schools. Why are these schools a by-word now and were not formerly? Because the church has not kept pace with the progress of learning, the discoveries of science, the demands of intelligence, and has even opposed the introduction of the truths of science into its system of education.

The church might have kept education in its hands if it had kept its educational methods up to date. It has invariably discovered after a time, that the truths it refused to teach as hostile to religion have been in the highest degree serviceable to religion when understood. It might wisely have found that out at the beginning and saved itself the loss and humiliation which a too late discovery has cost. But it has misplaced its regard upon its jewel cases rather than upon its jewels of truth and has misconceived it its duty to bitterly resent any change in its dogmatic truth? True education, the only education the intelligence of the world will accept, has been given to a great extent into other hands.

Not only so-called secular schools are now in the place of the church in education but other agencies as well have found their opportunities in the church's dereliction. The book, the magazine, even the newspaper, the public library, the university extension course, are elbowing the church out of its ancient privilege as the teacher of the people.

I saw five hundred children packed into the children's room at our public library, the other day, standing on the floor, on tables, on shelves, eager for a bit of a talk on Abraham Lincoln. Where else could one gather such a crowd of children and such children together for such a purpose? Such children as go to Sunday School go perfunctorily, more or less, if not indeed for the most part, but to the public library they go in crowds because they like it. If the church had remembered how to take the children up in its arms and bless them this blessed work inaugurated by its Master would not have been taken away from it and given to the public library. Nor would it have been left to a college endowment association to organize classes in Old Testament literature if the church had not refused so long to admit that the Old Testament was literature that hunger for the sweets and richnesses of the literature of the Old Testament drove the crowds to other tables than those set by the church.

But in another respect, still more significant if possible, the church has lost her hold of men by not keeping her equipment up to date. Because she has sanctified her machinery and refused to change it with the changing conditions of life, the life she was commissioned to work upon till perfect, because she has regarded her machinery itself as an end, a sacred thing and not a means for the work of the Kingdom of God, others have taken her methods, improved and modernized them, and taken too her business away from her. And the highly significant thing in respect of which this is true is the very thing which ought to be the characteristic work of the church, the thing which was specifically given her to do by her Founder—the establishment of the brotherhood of men.

Jesus based the kingdom he came to found on two laws, or two applications of one law; the law of love. The citizens of his kingdom were to love God and their fellow men. God was their Father and all men were their brothers. His objective point was the achievement of the brotherhood of men under the fatherhood of God. But the Spirit of Jesus has not found the church adequate to this achievement. As in the education of men so in their organization of human life in brotherly love the church has been too slow for the demands of humanity. The response by men to the Spirit of Jesus has given the church more work and other work than it has had machinery to do. And it has refused to supply the machinery or change its methods to meet greater and more varied demands. It has conceived its object to be to prepare men for another world, with the added duty of caring for the poor. Salvation and charity have been what its machinery was for. But men discovered that the Kingdom of Christ was a thing of this world primarily, not in respect of its spirit but in respect of its scene, and that love of their fellow men meant something more than putting them in the way of going to heaven after death or softening the pangs of poverty. Would the church invent apparatus to supply the demands of the practical Kingdom of God on the earth, apply itself to solve social problems and secure industrial peace and organize heavenly conditions of human life on earth? No, this is not my business, said the church. I am here to preach the gospel. Not knowing that the

gospel's heart is the peace on earth which can come only with the organization of all human relations in the spirit of Christ. And the natural thing took place. The Spirit of Christ found other agents. Fraternities i. e. brotherhoods, leagues and societies of many sorts are now doing the work of organizing human life in love relations. In other fellowships than that of the church the brotherhood of man is being emphasized. Fraternities, lodges, bring men into closer fellowship than the church, and better insure men the benefits of brotherhood.

Slowly, altogether too slowly to prevent the transfer of a large part of its great business of organizing men in brotherly love into other hands, the church is learning to invent machinery to enable it to do the practical ministry which ought to be one of its highest concerns. Not without vigorous protest from many who still hold that the church goes out of its sphere to teach anything more than the Bible or attempt anything but to get men to heaven and help the poor. But here and there a church introduces some activity not conventionally religious, a boys' club or a girls' sewing or cooking class, inviting sharp criticism for doing so from those who insist that there is something in a church roof too sacred to cover such secular work.

And if the church is to, I do not say retain her ancient prestige, for that is of no consequence, but if she is to do the full orbed work put in her hands and not stand by and see others doing it while she holds her holy hands in idleness, she must welcome the evolution of machinery for this large and complete ministry to the life of man and consent to the survival of the best and the relegation of the out of date machinery to the scrap heap or the shelf.

An up to date church with all the modern machinery for ministry to the life of men has its best opportunity where men are most in need of course, and so in some center of human life like a city. But unsuspected and practically immeasurable opportunity lies before the town or village church also, and even the country church, which conceives of its mission to the community as determined by the command to preach the gospel of practical salvation and effect the organization of the community in brotherly love. In some respects a church has a better opportunity in a neighborhood where it has fewer competitors in the business of ministering to the benefit or happiness of men. The variety of its practical ministry may be great. It can take the lead in that supplementary education which is so desirable in the case of those whose early advantages have been few and by means of lectures, popular and scientific, evening classes, Chautauqua circles etc., it can fulfill its mission in education. It can and ought to secure the best social life for the people. There is a normal quantity of social pleasure deprived of which people, especially young people, suffer. It is in the highest degree calamitous if the church is indifferent to this natural craving of the young and suffers other and worse caterers to satisfy it. The church should be the center of pure social activity and the young people should be won to it by the manifest effect of religion in brightening life and promoting happiness.

Country life would be ideal life but for one drawback, its lonesomeness. Man is a sociable creature and suffers from lack of companionship. Men grow dull and selfish unless they are brightened up and made gentle by much contact and kindly competition with others. The church ought to be the saviour of men in these respects, in communities where opportunities for healthful social intercourse are lacking. Country life ought to be redeemed socially by the church.

In its awkwardness and stiffness in social life the church has one of its chief limitations. It would seem as if religion had not yet learned to serve the Lord with gladness; as if it conceived of the chief end of man as to be afraid of God and never enjoy Him, in this life at least, or His good gifts. It is time the church removed its embargo from innocent pleasures and learned to consider the machinery of social happiness here as sacred as that of heavenly happiness hereafter.

Especially to the poor of its community is the church sent with its saving and blessing commission. The dependent children, the children of intemperance and crime, the waifs whom no parental love and wisdom shelter from the evils of life, ought to be the church's especial charge. Every boy and girl ought to be taught some useful work as well as educated in the fundamentals of the intellectual life. The church which says this is not its business is simply stone blind to its God-given duty and its glorious opportunity. If the present church machinery is not adapted to it in the name of Christ's love and of common sense get machinery that is.

It is conservatism in respect of methods of church work, a petrification of sentiment as to what is sacred in church architecture and activities, a false reverence for ordinations and sanctifications of men and things to ecclesiastical uses, which stands in the way of the church's progress in her work for the improvement of life much more than her conservatism in doctrine. The hope of the church is in the evolution of the institutional idea and the diversifying of religious activities to meet every human need of the spirit of Christ. Let the church invite the invention of new apparatus for its work, not discourage it; let it try everything that is offered which seems to be an improvement; let the evolution of church machinery be unchecked and let the way be perfectly open ahead of us for the evolution of the best, and let our anxiety be for the survival of the best and not the oldest as now, and the face of religion will be set towards such a future of progress as science and the practical life of man everywhere looks forward to.

The Chairman: Mr. Titsworth got ahead of his time; he is not going to go right away, and it is suggested that it might be interesting for him, certainly it will be profitable to us, if we can spring a little bit of discussion on his paper right now, before going any further. Some of you may want to get at him; somebody may want to get some more out of him; he will be here for the next fifteen minutes. Who has anything to say to him about this thing, one way or the other?

The Study Table.

Notable Things in March Magazines.

The Century—Seton-Thompson's illustrations of the National Zoo at Washington are remarkable. John Burroughs, T. B. Aldrich and John Vance Cheney have poems. John Morley's Oliver Cromwell is of permanent worth, and Frederick A. Cook's Giant Indians of Tierra del Fuego is a striking article.

The Review of Reviews—John Ruskin, Poet, Painter and Prophet, with interesting illustrations.

The International Monthly—John Ruskin as Economist, by Patrick Geddes. Degeneracy, A Study in Anthropology, by W. W. Ireland.

New England Magazine—Education of the Feeble-Minded, by Kate Gannett Wells. Hugo Grotius in "Editor's Table," with portrait as frontispiece.

The Atlantic Monthly—A Girl of Sixteen at Brook Farm, by Ora Gannett Sedgwick, a striking illustration of the high life and gentle breeding possible in a true democracy.

The National Review (*London*)—Bristling with war articles and military studies.—Great Britain and the European Powers. The War Office and the War Diplomacy as a Profession. An Australian's Reflections on the War. Waste and Confusion of the Navy.

M'Clure's —Building a Railroad into the Klondike.

The Open Court—A Study of Jesus from the View Point of Wit and Humor by George Wright Buckley. This number contains some interesting art reproductions in a study of Eros and Psyche.

The Chautauquan—The Inner Life of Ulysses S. Grant, Bishop John H. Vincent. A Southern Poet, Henry Timrod, by Professor Stockton Axson.

St. Nicholas—The Automobile, Its Present and Its Future, Charles Barnard. How Peppers Helped to Discover America (with map).

The Cambrian—A St. David's number.

The Kindergarten Magazine—Studies of Frau Louise Froebel.

School and Home Education (Bloomington, Illinois) —From Fundamental to Accessory, G. Stanley Hall.

MARCH QUARTERLIES.

The New World (Boston)—James Martineau, A. W. Jackson. William Morris, Craftsman and Socialist, Frances Tiffany.

The American Journas of Sociology (Chicago)—Population and Wages, Antonio Llano.

Political Science Quarterly (Boston)—Government Regulations of Railways by Prof. E. R. Johnson. A Southern Mill Town, Holland Thompson.

The Berea Quarterly—Interesting Illustrations of the Mountain Types. In this connection see a startling article in the March Review of Reviews by the President of Berea College on the Southern Mountaineer, the Boone and Lincoln Type.

The Song of Life.

The song of life and how to live it,
That is the happy theme I'd take,
And to inspired poet give it,
And say, "O singer now awake—
The chords of strength, sing well of glory,
Glory of action brave and free,
Let life reveal its hidden story
Of what a man below may be!

Tell like old Homer of the ages,
How valiant spirit fights so well;
Tell of the teachers and the sages,
Upon whose names the centuries dwell;
Speak with pure passion of their beauty,
Till all our souls to them incline;
Then praise simplicity of duty—
And make our common deeds divine!

Tell of the gentle and the tender,
Of souls devoted to the race,
Throw over them the magic splendor—
That in romance we seek to trace;
And tell of women wise and winning,
That brought the world a gift of light,
Who saved the souls of men from sinning,
And were to them as stars to night.

Picture the love of home uprising—
Like spring of joy upon our thought;
Its purity and bliss surprising—
From daily service gladly wrought:
Tell of goodwill among all nations,
Of peace supplanting hate and war,
And by thy beautiful creations—
Lead on and on, like golden star!"

So grand and good and sweet and glorious,
The song of life true bard might sing—
To make our souls with love victorious,
And every blessing here to bring:
Then like the light of summer morning,
His music would o'erspread the earth,
And every heart with hope adorning,
Give us the angels' wealth of worth!

—WILLIAM BRUNTON.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—I trust we shall speak the language of truth, peace and justice.
MON.—Men of honor, set life, property, family and all at stake, when that honor commands it.
TUES.—Strong in innocence as in triple mail.
WED.—When a man has not a good reason for doing a thing, he has one good reason for leaving it alone.
THURS.—Honor ne'er was won in sleeping.
FRI.—Duty has no choice of place.
SAT.—Love rules the court, the camp, the grove.
And men below and saints above
For Love is Heaven and Heaven is Love.
—*Walter Scott.*

A Song of Hope.

Oh, what should we do in the winter
If a little bird did not sing,
Deep in the heart, low in the heart,—
"After the winter comes spring"?

Oh, what should we do in the darkness
If a little bird did not say,
Soft in the heart, sweet in the heart,—
"After the darkness comes day"?

Oh, what should we do in the tempest,
If the little bird should cease
Singing deep in the heart, low in the heart,—
"After the storm comes peace"?

—*Dayspring.*

An Irishman's Dilemma.

An old Irish laborer walked into the luxurious studio of an artist and asked for money to obtain a meal. He explained that he had just been discharged from the county hospital and was too weak to work. He was given a quarter and departed. One of the four young ladies, art students, who were present, said: "Mr. Madder, can't we hire that old man and sketch him?" Madder ran out and caught him, and said: "If you can't work and want to make a dollar, come back to my rooms. The young ladies want to paint you." The Irishman hesitated, so Madder remarked: "It won't take long, and it's an easy way to make a dollar." "Oi know that," was the reply, "but Oi was a-wonderin' how Oi'd git th' paint off afterward."— *The Argonaut.*

A True Story.

One day in early autumn, when the sunflower seeds were fully ripe, I spied our hen, Speckle, pecking away on the brown stalk of one of the tallest bushes. My curiosity being aroused, I stood and watched her. To my surprise, she pecked away with a will till a number of seeds had been shaken from the seed disc. Then she picked them from the ground until she had eaten quite a good dinner. Day after day I saw her do this. Finally, the other chickens discovered that there would be seeds on the ground when Speckle went to the bush, and then she had a hard time of it. As soon as she would go to the bush, the others would flock around her, and eat the seeds as fast as she could shake them down. Undaunted though, she would work away until the rest were filled, and then get a paltry share from their leavings. Though the chickens knew perfectly well that there would be seeds on the ground when Speckle pecked the bush, still none of them caught Speckle's idea of shaking a bush for themselves,—and there were plenty of them,—so I concluded that Speckle was an exceptionally brilliant hen, and an unselfish one, as well, to give the benefit of her labors to her fellows, and take the small share for herself.— *Every Other Sunday.*

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

EDITORS.

JENKIN LLOYD JONES.

WILLIAM KENT.

ASSISTANT EDITORS.

EDITH LACKERSTEEN. ELLEN T. LEONARD.

FREDERICK W. BURLINGHAM.

EDITORIAL CONTRIBUTORS.

Hiram W. Thomas. Jane Addams. John W. Chadwick
Caroline Bartlett Crane. Emil G. Hirsch. E. P. Powell.
Oscar L. Triggs. R. A. White. Joseph Stolz.
John Faville. Frederick Starr. Granville Ross Pike
Frederick E. Dewhurst.

The Field.

"The World is my Country; to do good is my Religion."

KALAMAZOO, MICH.—Our church is in the midst of an active and prosperous season and every branch of it is doing good work. The recent sad loss of several beloved members is keenly felt, but all seem to be willing to share the additional work thus caused. Our new minister, Rev. E. C. Smith, is steadily gaining in popularity, and the older members say that our ecclesiastical ship is safely heading for it's old time glory.

The success of the recent New England Mock Town meeting may be judged from the full reports in the local dailies.

H. SIEWERT.

NEW PROTESTANTISM.—Under this caption the *Outlook* publishes the translation of a letter from M. Andre Bourrier, a French Roman Catholic priest, to his bishop, Mgr. Robert, Bishop of Marseilles, announcing his withdrawal from the Roman communion. Through this letter, written in 1895 and now first given to the public, breathes the old spirit of the Reformation. Nor does it stand alone. It is but a short time since *Le Chretien Francais*, of which M. Bourrier is now editor, published in translation the text of a similar letter from a Portuguese priest, Antonio de Prado de Sanza Lacerda. Under date of January 2 he wrote to the cardinal patriarch of Lisbon, who ordained him, stating that as he no longer held the Catholic faith but had given his whole heart to "the pure doctrine of the Gospel," which he found only in the Protestant church, he withdrew from the Church of Rome.

The utterances of Sir George Mivart, which have resulted in his practical excommunication by the Roman Church, have already been widely noted. Another case is that of Peter Rosegger, the well-known Styrian novelist, who has recently issued an appeal in favor of the building of a Protestant church at Murzzuschlag in Styria.

The Protestant Reformation of the sixteenth century met an early and warm welcome in Styria, but was ruthlessly suppressed, the dukes offering their subjects recantation or exile as the only alternatives. It is said that about 30,000 Protestants preferred the latter. Only about a century ago was religious liberty first recognized in the duchy, and the Protestants still form but a small portion of the population. In 1880 there were about 8,000 Protestants and 1,000 Jews in a population of 1,213,597. There is therefore not a little significance in this call from Rosegger, himself a Roman Catholic by birth and training. The Protestant community for which he appeals is composed partly of old Protestants, partly of new comers, and lastly of proselytes. It would appear from a letter addressed by Herr Rosegger to his friend, Adolf Flachs, in Berlin, that the popular novelist has taken this indirect way of challenging the Roman Church, to which he is now held only by the ties of imagination and habit. He expects his bishop to refuse him the sacraments, which would give him an opportunity to go over openly to Protestantism. It is thought, however, that the Roman hierarchy may be too wise to put such a weapon in the hands of those adversaries who are beginning to disturb it. M. E. H.

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

Rev. J. R. Effinger presided at the directors' meeting on March 1st, with Mrs. Perkins, Mrs. Southworth, Miss Hintermeister, Mr. Kendall and Mr. Scheible also present. The treasurer reported donations of two dollars each from the North Side Sunday Ethical School and from Mrs. Caroline Groninger of Sioux City, also of five dollars each from the Unitarian Sunday School at Geneseo, Ill., and from that at Hull Memorial Chapel in Chicago. The secretary read a letter from Mr. Jones, tendering a two-inch card in UNITY free of charge for six months, and was instructed to thank Mr. Jones for the generous offer, of which the directors will gladly take advantage.

Mr. Scheible presented some photos suitable for illustrating a new series of "Home Life" cards for primary class cards, and on motion he, together with Mrs. Southworth and Mr. Gould, were empowered to select the material for such a series of twelve cards and to issue the same. Mr. Effinger announced that the annual meeting of the society could conveniently be held on Wednesday afternoon, May 16th, and on motion the officers of the society were directed to act as a program committee for the meeting.

ALBERT SCHEIBLE, Secretary.

THE BLOOMINGTON METHOD.

The larger towns and cities have difficulty in making any anti-license effort in the spring municipal elections. The Illinois Christian Citizenship League felt, however, that it was the duty of the churches to teach their male members to vote anti-license and made an effort of that kind in Bloomington, a city of 25,000, last year. The result was gratifying. A former anti-license vote was increased from 175 to 1760 and the liquor vote was only 160 greater. But the best result was that the whole city was awakened and stirred on the subject as it had not been in years. The method commends itself because it is so easy. The pastors came together and selected two laymen from each church to co-operate with them. Then a simple campaign followed. Petitions were passed in the churches on Sunday asking the city council to let us vote on the question directly. We secured 600 signatures and the council granted the request. Two mass meetings were held in the Opera House on successive Sunday afternoons and one in the churches the Sunday night before the election. Five thousand copies of a local temperance paper were sent out, also a document distributed to the houses. The daily papers allowed us space for signed articles. The day of the election the women of the W. C. T. U. stood within 100 feet of the polls on either side and gave out bills to the voters which read: "The wives, mothers, and sisters of Bloomington ask you to vote 'No' on the question 'Shall license be issued to the liquor traffic?'" The result of this work, as stated, was to increase the anti-license vote from 175 to 1760 by a union of churches. We are very anxious to have other large towns and cities of the state try this plan.

ILLINOIS CHRISTIAN CITIZENSHIP LEAGUE.
JAMES H. SHAW, Sec.

TRANS-ATLANTIC TRAVELERS.

Furnished Special Attendants by the Pennsylvania Systems.

The bureau of attendants for trans-Atlantic travelers established in Jersey City and New York City twenty years ago by the Pennsylvania System, has proven a great convenience to persons making European trips and to tourists arriving in America at that port. It will be particularly convenient for visitors to the Paris Exposition because the departure docks of most of the Atlantic Steamship Lines are convenient to the new Jersey City Passenger Station of the Pennsylvania Railroad Company.

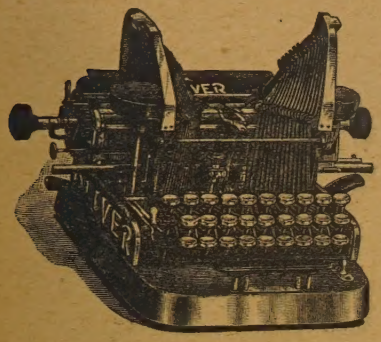
This bureau consists of experienced agents whose duties are to meet passengers arriving in Jersey City and New York over the Pennsylvania Lines and assist them in arranging for trans-Atlantic trips via any of the steamship lines by conducting them to steamships and aiding in preparations for a trip abroad.

These agents will provide cabs operated by the Pennsylvania System and aid passengers with their baggage. They are fully posted on matters pertaining to steamships leaving New York, and arrangements can be made through them for procuring steamship tickets in advance.

They also meet incoming steamships to aid travelers in shaping details for continuing journeys from New York over the Pennsylvania Lines by furnishing tickets, arranging for the transfer of baggage from steamship docks after it has been passed by customs inspectors, and having the same checked through to destination. They will reserve sleeping car accommodations and relieve persons of the foregoing details, making themselves useful as attendants and guides free of charge.

Further information on the subject may be obtained by addressing H. R. Dering, Ass't General Passenger Agent, No. 248 South Clark St., Chicago.

The Visible Writing Oliver Typewriter



SHOWS EVERY WORD AS WRITTEN; ALIGNS PERFECTLY AND NEEDS LEAST REPAIRS.

Write for catalogue and get name of nearest representative and beautiful celluloid blotter. Agents in all leading cities.

The Oliver Typewriter Co.,

N. E. Cor. Washington and Dearborn Sts., Chicago,

TWENTY-EIGHTH THOUSAND.

THE FAITH THAT MAKES FAITHFUL.

BY

WILLIAM C. GANNETT and JENKIN LLOYD JONES.

Blessed be Drudgery.
"I Had a Friend."
Wrestling and Blessing.
A Cup of Cold Water.
Faithfulness.
Tenderness.
The Divine Benediction.
The Seamless Robe.

A FEW OF THE MANY PRESS NOTICES AT HAND.

Full of tenderness and eloquence; will make thoughtful impressions on the heart and mind of the reader.—*Christian at Work.*

They bring comfort and strength to the hearts of the weary and discouraged.—*San Diego Union.*

It strengthens the soul to serve God and bless the World.—*The National Baptist.*

Worn and weary women, facing the daily routine of unescapable duties, will find here consolation and fresh motives to go on.—*Helen Campbell.*

They accept large scientific views of life, its origin and fulfillment.—*The American Hebrew.*

Eminently practical for life duties.—*Boston Transcript.*

Eight discourses, neither dusty nor dry. They have passed into other languages and have been widely copied in publications of various sects and no sect.—*World-Herald, Omaha.*

The magician's wand is put in our hands and if we will but consent to use it we will see everything about us in that light that seemed so dark a little while ago, gems and treasures inestimable which only wait to be ours by our use of them.—*The Countess of Aberdeen in Preface to the Glasgow Edition.*

In style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section "Quit you meanness."—*Frances E. Willard.*

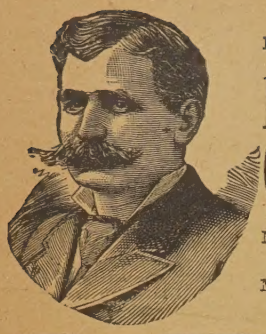
"I am going to rebind my copy in nice leather covers, very flexible, for pocket use. It is well worth issuing in such an edition as I describe. It is one of the finest things I have in my library. I never go away on the train but my copy goes with me. I get great good from its company."—*From a Maine Letter.*

The Trade Supplied by the American News Company, or Any of its Branches.

Central Distributing Office, Western News Company, 204 Madison Street, Chicago.

Paper covers, 25c.; cloth, 75c.; white vellum, $1.00. Sent postpaid on receipt of price by the publishers.

UNITY PUBLISHING COMPANY, 3939 LANGLEY AVENUE, CHICAGO.



To Repair Broken Articles use

Major's Cement

Remember
MAJOR'S RUBBER CEMENT,
MAJOR'S LEATHER CEMENT.

EVERY DAY IN THE YEAR

THE OVERLAND LIMITED

a strictly first-class train, consisting of

Buffet-Smoking and Library Cars, Pullman Double Drawing-Room Sleeping Cars and Dining Cars,

runs through between Chicago and

CALIFORNIA IN 3 DAYS

without change via the

CHICAGO, UNION PACIFIC & NORTH-WESTERN LINE

affording the quickest transit to SAN FRANCISCO, the gateway to

Hawaii, Philippine Islands, China and Japan.

For tickets, full information and descriptive pamphlets apply at

CHICAGO & NORTH-WESTERN RAILWAY.

City Ticket Office, 193 Clark Street.

AN EASTER SUGGESTION.

A Bunch of Immortelles

BY Lila Frost Sprague.

Thirty-five cents. Mailed on receipt of price, by

Unity Publishing Company,
3939 Langley Ave., Chicago.

The reading matter is made up of verses and prose etchings which are both of a high order and portray a delicate appreciation of the beauty and music of nature.—*Atlanta Constitution.*

It Costs You Nothing Extra

To patronize the personally conducted excursions to California via the Santa Fe Route.

A special conductor is employed by the Railroad Company, to make its patrons comfortable.

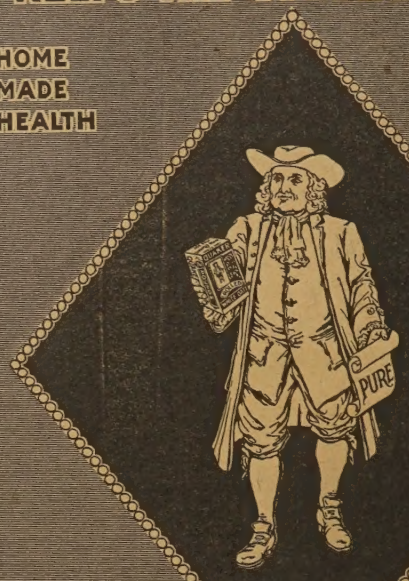
Details of service given on request.

T. A. GRADY.
Manager California Tourist Service,
The Atchison, Topeka & Santa Fe Railway,
109 Adams Street, Chicago.

IT KEEPS THE STOMACH SWEET

HOME MADE HEALTH

THE EASY FOOD



Quaker Oats

Mothers, Attention! The Famous French physician, Bouchard, says—"*Children fed on meat often suffer from gastro-intestinal derangements, skin diseases, and bilious headaches, and rheumatism in its most serious manifestations comes early.*"

Quaker Oats FOR INFANTS

FOR INFANTS.—Boil one cup Quaker Oats in two quarts of water for half an hour, strain through a sieve, and sweeten to taste. If you want your boys and girls to feel well—to grow into robust men and women, give them, nay, insist upon their eating QUAKER OATS.

EAT MORE Quaker Oats LESS MEAT

At all Grocers in 2-pound Packages.

QUAKER OATS makes not only the best breakfast porridge in the world, but also delicious wholesome Bread, Muffins, Cakes, Soups and Puddings. Write for our Cereal Cook Book, edited by Mrs. Rorer.
THE AMERICAN CEREAL CO., Monadnock Building, Chicago Ill.

MARRIAGE Invitations, Announcements, At Home and Church Cards Printed or Engraved.

Mail Orders Receive Prompt Attention. Samples Sent on Application.

University Printing Co.

3969 COTTAGE GROVE AVENUE, CHICAGO.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revita' ing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO